

636 4387

*Counterfeit Loyalty Displayed:*

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OR, A  
**P A R A L L E L**  
B E T W E E N  
Antient and Modern PHARISAISM,  
In carrying on one VILLANY, under a  
Specious DISGUISE of Condemning  
ANOTHER.

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A  
**S E R M O N**

Preached at  
*All-Saints-Church* in Derby,  
Upon the 30th of *January. 1716*  
17

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By the Reverend Dr. HUTCHINSON.

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Printed at the Request of Mr. MAYOR, the Aldermen, Brethren, and Capital Burgeses of that Corporation; together with some Gentlemen who were at that Time his Auditors.

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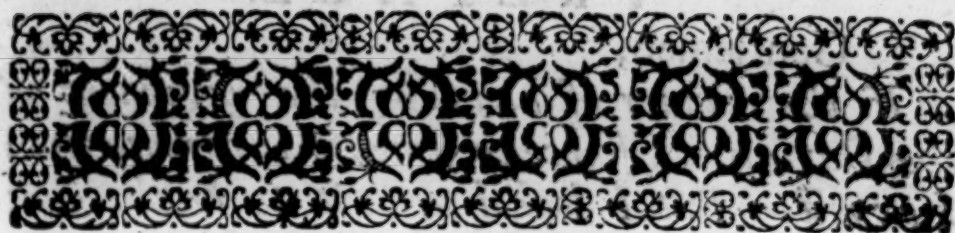
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Commencement of the year 1880



171



T O T H E

Worshipful Mr. M A Y O R,  
the Aldermen, Brethren, and Ca-  
pital Burgesſes of the Borough of  
D E R B Y.

GENTLEMEN,

*T H E great Civilities I have met with  
from your whole Body, ever ſince  
I had the Favour of your kind and  
unanimous Invitation to this Place,  
makes me readily comply with your Requeſt, in  
Printing the following Diſcourſe, Imperfect as  
it is ; that I may at once gratefully acknow-  
ledge the unexpected, and undeſerved Honour  
you have done me ; and likewise declare to the  
World, that I am, and always was, a hearty  
Well-wiſher to the Revolution ; and to the Pro-  
teſtant Succeſſion in the Illuſtrious Houſe of  
Hannover. Since by declaring my own Loyalty,  
I likewise publiſh Yours, whoſe Reſolution it was  
to make choice of none to ſucceed to the Mi-  
niſtry of All-Saints, whom you had the leſt Rea-  
ſon to ſuſpect of being otherwiſe principled.*

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## P R E F A C E.

Gentlemen,

*If the manner of handling the Argument of the Day gives Offence to some, it is no more than I expect. But I look'd upon it to be the best Service I was capable of doing at this time, to shew, that tho' our Excellent Constitution in Church and State, is strong enough to resist all the direct, and open Batteries of our Enemies; yet that it may be undermined by the indirect Artifices of Dissimulation and Hypocrisie. And tho' it is a stafe Device of carrying on one Villany, under the specious Pretence of bewailing another, yet it would not so readily recurr, had it not been often found to have proved successful.*

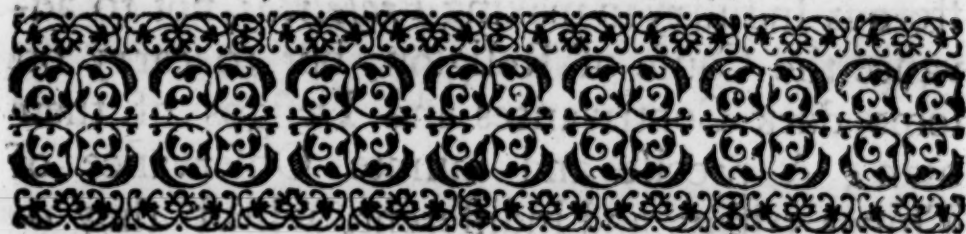
I am Gentlemen,

Your most obliged,

and most Humble Servant,

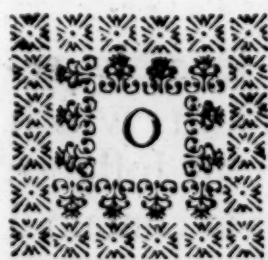
*Mich. Hutchinson.*





M A T T H. xxiii. Vers. 29. 30.

*Wo unto you, Scribes and Pharisees, Hypocrites ; because ye build the Tombs of the Prophets, and garnish the Sepulchres of the Righteous. And say, if we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets.*



**O**UR Saviour having lash'd the *Pharisees* for several Vices, to which they were notoriously addicted, notwithstanding the Endeavours they used, to cast a Mist before the Eyes of the Vulgar, in a counterfeit shew of Piety and Holiness : Such as Ambition in Precedency of Place ; Affectation of high Titles ; Want of Devotion in the Midst of a great many long wind-

ed Prayers, which aimed at nothing else but Applause and Worldly Interest ; a preposterous Industry in making *Profelytes*, not to advance the Cause of Religion, but to carry on some dark Contrivances and Designs of their own ; A precise and minute Observance of Things trifling and indifferent, whilst they omitted the Weightier Matters of the Law, Judgment, Mercy, and Faith ; A prevaricating with God Almighty, by not only weakning the Force of an Oath, but opening a Gap to Perfidiousness, Breach of Faith and Perjury, by some nice and unheard of Distinctions ; but above all, for a Vile and abominable Hypocrisie, which ran through all their Discourses, Gestures, and Actions ; and for which they are compared to whited Sepulchres, outwardly Beautiful, but within full of Dead Men's Bones, and all uncleanness ; even so ye also, saith *He*, who needed not that any should testifie of Man, for he knew what was in Man, outwardly appear Righteous unto Men, but within ye are full of Hypocrisie and Iniquity.

When our Saviour, I say, had severely reprov'd 'em for these, and other Faults which they were guilty of : He produceth an Instance of one prevailing Practice, wherein is contain'd such a Mixture of Arrogance, Prevarication, and Hypocrisie, as I believe can hardly be paralleled, unless by one glaring Fact transacted amongst our selves, which I had an Eye upon, when I made Choice of this Subject.

What

What it is, will be mentioned time enough, after I have opened the Nature of this Pharisaical Practice, which our Saviour denounceth a Woe against, in the Words of my Text.

*Wo unto you Scribes and Pharisees, Hypocrites ; because ye build the Tombs of the Prophets, and garnish the Sepulchres of the Righteous.*

*And say, if we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets.*

Where we see a hard Censure past by the Pharisees upon the Actions of their Fore-Fathers, for imbruing their Hands in the Blood of the Prophets, whose Integrity, and Innocence, deserved a much better Fate in their Opinion ; and therefore had they lived in the Days wherein they flourished, they should have expressed a just Abhorrence, and Detestation of that Cruelty and Injustice they met with, not through any Fault of their own, but through the Iniquities of the Times, which could not bear that freedom and openness of Speech, wherewith they rebuk'd Men in high Stations, unable to put up such an Affront, as to have their Faults ripped up, and exposed, and therefore resolved to dispatch 'em out of the Way, for a Warning to others, not to interrupt them in the Midst of their Sinful Pleasures, by any unseasonable Checks for the future.

A hard



A hard and lamentable Case ! To be sentenc'd thus to Death for such friendly and charitable Offices ; the Thoughts whereof chill their Blood, even at this Distance, and fill their Minds at once with Pity and Indignation ; Pity for those who were treated with so much Ingratitude and Inhumanity ; and Indignation against their Murderers, who slew them, for no other Reason, but because their own Works were Evil, and the others Righteous.

Unhappy Men ! of whom the World was not worthy ; to become a Sacrifice to Envy and Malice. O what a Stain and Blemish doth this cast upon their Progenitors ! for not distinguishing Persons of such bright Characters and Abilities, but bringing them to an untimely Death, whose Virtues they highly honour, and are willing to make the best Acknowledgments of that Regard they have for them, not only by shedding a Tear over their Ashes ; but by perpetuating their Memories, in erecting Stately and Magnificent Monuments, to transmit their Names to the latest Posterity.

Very specious and pompous all this ! and enough, one would think to preserve their own Names, as well as the Prophets from Oblivion : And so it hath done, for remembered they are, but to their eternal Shame and Reproach, for such a notorious Piece of Pageantry and Hypocrisie ; for imitating those very Actions of their Fathers which they condemn-  
ed ;

ed ; for resembling them no less in their Manners, than they did in their Blood.

For whilst they were acting this Farce, they were at the same time, plotting and contriving the Death of our Saviour, a Prophet more Honourable, more Innocent, and more Serviceable to the Publick than any, nay, than all that ever went before ; not regarding, as it was verified in the Event, by what Means they executed their Designs, whether by spiriting up the People into Tumults and Insurrections ; by instilling false Outcries of the Dangers they were in, in Case he was let alone, by the coming of the *Romans* ; by calumniating Him as a Friend of Publicans and Sinners, a *Samaritane*, and one that had a Devil ; by suborning False-Witnesses ; by intimidating the Judge ; by wresting his Words to a Blasphemous Meaning ; by transferring the Guilt of his Blood upon themselves ; or any other black Contrivance, whereby they might put a Period to that Life, which was as hateful to them, as his Death was beneficial to the whole World besides.

You have seen the Nature of that profound Dissimulation, which our Saviour chargeth upon the *Pharisees* in my Text.

What comes the nearest to it, of all the Facts I ever observed, or read of, was that mighty regard some amongst our selves express'd, not long since, for Regal Power and Authority ; especially for the King who fell



a Sacrifice (as upon this Day) by the Hands of his own Rebellious Subjects; whilst themselves were forming treasonable Schemes, meditating a Civil War, and conspiring against the Life of the Prince who now reigns over us; a Prince no way Inferior in the Arts of Government to any of his Royal Predecessors.

How were we all this while amused with a specious Cant of Republican and Anti-Monarchical Principles; how industriously did they spread the Doctrines of Passive-Obedience and Non-Resistance, how indefatigable were they in raising Mobs throughout the whole Kingdom, and firing 'em with some Artful Cries of *Forty One*, of *Rumps* and *Round-heads*, and God knows what; all under a plausible Shew of detesting those Regicides, who had a Hand in bringing their Sovereign to the Block, whilst their principal Design was to treat another Prince in the same manner, as he had been treated, who was made the pretended Object of their Pity and Commiseration. And for this Purpose, how was he loaded with such groundless Calumnies and Aspersions, as could never have been entertained by any other Set of Men, than those, who had been taught a new Faith by their Leaders, *to believe Things merely because they are incredible.*

Nay, that no Colour might be wanting to varnish over their pernicious Designs, the Church must be made a Stale, and represented  
to



to be in extreme Danger, tho' they know not from whence, nor by whom.

Nor were these Men, that I am speaking of, Papists, and Nonjurors only ; but such as had given the Security of their Faith and Allegiance to the present Establishment, by repeated Oaths and Abjurations.

Let me not omit one farther Fetch ; they took care to applaud and magnify their own Loyalty, as fix'd upon some peculiar Principle of that Church wherein they had been educated : As if, by the way, the Church of *England* had some distinguishing *Criterion*, or Principle of Loyalty which other Christian Churches know nothing of ; and all this, (to repeat it over again) whilst they were giving the most undeniable Testimonies, in writing and acting of their Disobedience and Disloyalty ; nay, and of their Treason and Rebellion, in levying War against their Liege Lord and Sovereign, and that without Pretence of any Grievance, or Male-Administration, unless they thought it to be such, because he made the same Laws the Rule of his Government, which maintain the Right and Property of the Subject ; *forgive him this Wrong*.

But if no Spirit seems to breath forth true Majesty, but what is Tyrannical and Arbitrary, he owns himself formed by Nature, and influenced by Reason, to believe Princes were placed in their high Stations, for the Good and Preservation, not for the Ruin and Destruction of Mankind.

Were

Were the *Pharisees* alive again, they would blush to see themselves out done in the Arts of Dissimulation. For tho' the Moderns transcribe after their Copy in the Main, only with exchange of Persons, in celebrating the Memory of an unfortunate Prince, with a Pompous and awful Solemnity, whom their Fathers brought to a Tragical End; just as the *Pharisees* did with respect to the Prophets; yet it must be owned, that the Policy is not a little refined by some infected with this new Pharisaical Leven, inasmuch as they play their Parts, with all the same Windings and Doublings as the others did, and besides, know how to lie more concealed from Suspicion and Danger, under the Sacred and Religious Disguise of an Oath.

But what then, some will say, would I have this Day blotted out of the Kalendar, and no longer observed, at the Anniversary Return of it, as a Day of Fasting and Humiliation, because it hath been so notoriously abused by the Enemies of our present happy Establishment? No, it is none of my Business to interpose my Advice in an Affair of this Nature. All Ordinances of the higher Powers must be submitted to, till they are repealed by the same Authority, whereby they were at first enacted. But I think it will be no Presumption, and, I hope, no Offence neither, to say, I wish it were under such Restrictions and Regulations, that all who repair to the House

House of God, to solemnize this mournful inauspicious Day, *might meet together for the better, and not for the worse.*

What my present Thoughts suggest to me, as proper to be taken notice of upon this Occasion, I shall freely communicate.

*First*, I wish that all Party Rage and Fury, which hath, for some Years last past, displayed it self with greater Fierceness and Animosity upon this Day, than upon any one, nay, I had almost said, than upon all the Days in the whole Year beside, were, in some Measure check'd and abated, if it cannot, all on the sudden, be intirely abolish'd and extinguished. For what a lamentable Sight is it, to see Men come reeking hot from Prayers and Sermons, to vent their Spleen against the next they meet with, to whom they have haply taken some Distate, because they do not embrace exactly the same Notions with them, about the Nature, Extent, and Original of Government; to fall foul upon 'em, merely because they are not for straining the Prerogative to a higher Pitch, than what is consistent with the Laws of the Land, or the Liberty of the Subject; to fill Heaven and Earth with Out-cries and Noise, as if none were fit to live, who do not run the same Excess of Riot with themselves, in declaring their Abhorrence of the execrable Murder committed upon this Day, by some outrageous Resentments; or, at  
left,



left, by some Abusive and Reproachful Language.

Certain it is, that all they who were concerned in contriving, or executing this horrid piece of Villany have been called to a severe Account for it, in another World. And since every Man, as the Apostle speaks, must bear his own Burden, why should they be arraign'd as Accessories, and Abettors, nay as Principals (since the Law makes all to be such in Murder) who were not born, till after the barbarous Act of this mournful Day was accomplished.

The Prophet *Isaiab* upbraids some in his Time, who *fasted for Strife and Debate, and smote with the Fist of Wickedness, and made their Voices to be heard on high, Isaiab. 58. v. 4.* an exact Description of the Fast of this Day, which very few observe with a true Sense of Humiliation ; but it hath been made subservient to Quarrels and Contentions ; nay, hath administred Leisure, as well as occasion to raise Tumults and Insurrections.

What Pastime and Diversion must this needs prove to our common Enemy the Papists, to see Protestants reviling and exasperating each other for a Fast, which no Man now living could possibly have a Hand in ; nor is it probable, that our Variances could ever have arrived to such an extravagant Height, had not they administred Fuel to the Flame, in hopes that whilst we are biting and devouring

ing one another, we may be consumed one of another.

*Secondly*, I would, at every Return of this Day, advise all true *Britains* and Protestants, seriously to lay to Heart, and consider not only the unparallel'd Murder, which casts such a Stain and Blemish upon this Nation; but likewise to recollect the unfortunate Measures, which pav'd the Way to this dismal Tragedy that ensu'd.

I have neither Inclination, nor Leisure, at present, to trace Things up to their Original; they who do it judiciously and impartially, will not wholly excuse them from having a share in this barbarous Murder, who advised the unhappy Prince on the Throne, to take such wrong Steps, as gave Rise to the first Misunderstandings between him and his People. For, *if the Beginning of Strife be, as when one letteth out Water*, Prov. 17. v. 14. easy, for the most part to be kept within its due Bounds, till a New Passage is opened; which whoever hath a Hand in, is answerable for the Deluge and Devastations that follow: So whoever open a Way to Jealousies, which Jealousies break forth into Libels and Invectives; which Libels engender Variance and Animosities; which Animosities procure an Intestine and Civil War; and which Civil War terminates in such unnatural Barbarities, and Outrages, as no Tongue can express; how ingenious soever the



the first Aggressor may be, in transferring the Fault upon others, yet the Guilt will in a great Measure lie at their own Doors. And therefore let them look to it, who have been for investing our Princes with a dispensing Arbitrary Power, the unhappy Occasion of that deluge of Miseries, which hath overspread this whole Nation, by times, for Fourscore Years; and which hath been very near sinking us, and our Fathers into the irrecoverable Depths of Popery and Slavery.

*Thirdly*, Let all those who pretend a higher Respect and Veneration for the Authority of Princes than their Neighbours, take care to publish their inward Sentiments by Actions, rather than Words; for it is an easy Matter, to vaunt of, I know not what, extravagant Principles of unbounded Loyalty and Obedience: But who shall assure us, in behalf of such High-flying Boasters, that their Nature will not be prone to recoil, nay, *to rise in Rebellion against their Principles*; and if it doth, the Odds are vastly on Nature's Side, especially, when she hath such Principles to contend with, as have no Foundation in Law, Reason, nor Religion; such as were never reduced into Practice by any considerable Numbers, but have mostly, upon Trial, prov'd mere Cant and Ostentation; as those unfortunate Princes have found, by fatal Experience, who have been credulous enough to believe such Confident Boasting. We



We read, that *St. Peter* (and no doubt he thought himself in earnest when he spake it) resolv'd that Death it self should not put him upon denying his Master ; and yet a little after, he not only denied him, but abjur'd him too.

Whether they, who make some excessive Rants of their own inflexible unlimited Loyalty, are in the same Earnest or no, I cannot determine ; but this I may venture to say, that if any one hath imitated *St. Peter's* Fact, by denying and abjuring his Master, whom he hath confidently avow'd to be such, by a Right unalienable and indefeasible, he will do well to imitate his Repentance too, of whom the Scripture takes notice, that upon recollecting his foul Prevarication and Perjury, he wept bitterly.

No one will deny, but that the Memories of good Princes ought to be honoured, and such a one was the unfortunate Prince, whose Funeral Obsequies we are met this Day, as it were, to celebrate, who had a great many uncommon Virtues rarely to be met with in Crown'd Heads. He was an Example of Conjugal Love to his whole Court. A faithful Friend where he had once settled his Affection. A Lover of true solid Learning, without the Mixture and Affectation of Pedantry, wherewith the former Reign was notoriously infected. He was an Enemy to all Mimickry, Drolling, and Buffoonry. A Prince of

C

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Excellent Reasoning, but too mistrustful of his own Judgment, which was the unhappy Occasion of his being involv'd in a great many Troubles and Difficulties: He was a strict Observer of Religious Duties, both Publick and Private, never known to give any Countenance to Licentiousness or Ribaldry, or to a loose way of jesting upon Things Sacred or Serious. Let me add, whatever Mismanagements were complain'd of in his Government, were look'd upon, by some sober disinterested Persons, to be more his Misfortune than his Fault; owing more to the false Politicks of the former Reign, than his own.

In short, he was a Prince that deserv'd a much better Fate than he met with; and had he not been deluded into the specious, but dangerous Measures of Arbitrary Power, he had made as good a Figure in his Civil and Religious Capacity, as any Prince we meet with in our English Chronicles. For, as to his Military Adventures, it must be confessed, in those he generally prov'd unfortunate.

Would any one know more of his Character, let him view the Portraiture he hath drawn of himself in his *Εἰκὼν Βασιλική* or let him read my Lord *Clarendon's* History, whose Representation of the Virtues, wherewith he was endowed, may be the rather credited, because he doth not describe him in

a State of Perfection (as some have done) but makes him liable, in his Politick Capacity, to several Mistakes and Infirmities.

But whilst we are celebrating the Memory of the Dead, it would be almost an unpardonable Fault to make no mention at all of the Living, especially when we have a Prince upon the Throne, revered by all Foreign States and Potentates, and which I may now safely say, by far the Greatest, as he hath always been by the Wisest, and best part of his Subjects at home. What indefatigable Pains hath he been at, to retrieve the Honour of this Nation, which was sunk to a very low Ebb, by the Artifices of a few busie, intrigueing States-men, who (by the Help of the Pulpit) had reduced us to such Extremities, that we had no other Prospect before us but Popery, and (its constant Attendant) Slavery or else Death: The Latter the more eligible Evil to all true Lovers of *British* Liberties; and genuine Sons of that Excellent Church wherein we had been educated. And therefore a profligate Writer, who was at that time, hired to poison the Nation, twice a Week, by a scurrilous Libel, gave this scoffing Advice, *that we would prepare to die decently.*

No Man can think, that I will offer to draw a Character at large, of the Prince who now reigns; or indeed to give so much as a Detail of his Civil or Military Virtues; his Fidelity, Courage, Conduct, Justice, Prudence, and Cle-



mency have been the Theme of much better, and abler Pens; and his great Judgment in discerning, and rewarding Men of Merits and Abilities, hath given as much Satisfaction to his Friends; as it hath afforded Discontent and Uneasiness to his Enemies. The Choice of a Prince so truly qualify'd for Regal Power, shews no less the Wisdom of those who contrived the Protestant Succession; than it proves the Happiness of us, who live under the auspicious Influence of his Majesty's Government. A Choice that one would think should for ever endear to us the Memory of our late glorious Deliverer, who, like *Sampson*, more effectually defeated the Devices of our Enemies, by signing the Succession in the House of *Hanover*, at his Death, than he did by all the Actions of his Life, though he snatched us, as it were a Firebrand from the Fire, and rescued us from the Hands of our Enemies, when they had driven us to the very Brink of Ruin and Destruction.

Go on, renown'd Prince! and may'st thou live to see the Peace and Repose of all *Europe* settled upon that Foundation which thou hast happily laid.

May'st thou prove an Instrument, in the Hands of God, in securing the Protestant Interest, from all farther secret or open Attempts, of Profest Papists and their Adherents.

May'st

May'st thou overcome the Malice of those few Enemies thou hast left ; or if they are too stubborn and refractory to bend, and complay with those Measures, which makes for their own and the Nation's Good ; may'st thou, as hitherto thou hast done, defeat all their Devices, and disappoint that Stale Pharisaical Project in carrying on one Rebellion, under the specious Disguise of lamenting the sad Calamities and Miseries of another.

Give me leave here a little to enlarge my Wishes.

May all Officers and Soldiers, to whose Fidelity, Courage, and Loyalty, the present Peace and Security we enjoy, is in a great Measure owing, endeavour to preserve that Reputation, by a quiet and inoffensive Behaviour in their several Respective Quarters, which they have deservedly acquir'd in the Field, by their Matchless Valour, both at Home and Abroad. Since it is certain, there are a great many watchful Eyes to spy out and aggravate every Abuse and Misdeameanour they are guilty of ; and therefore happy would it be, both for themselves, and us, if they would cut off Occasion from all them that seek Occasion, who can never hope to renew their treasonable Projects, till they have by one Means or other, got the Army disbanded, and reduc'd us again to a Naked and Defenseless Condition.

And

And here, was I Master of an agreeable Address, equal to the Undertaking, I would pass my Compliment upon those Officers and Soldiers quarter'd amongst us, for the strict Discipline they observe; for their sober and obliging Carriage; particularly what becomes me to take special Notice of, for their due Resort hither, and orderly Behaviour during the Time of Divine Service. By all which, a good Agreement and Understanding hath been begot, and may it long be maintained between them and the Inhabitants of this Place.

May all Contentions between his Majesty's Subjects, for the future be, who shall be most forward and zealous in maintaining the Royal Dignity and Prerogative. In helping to support the Crown, that it may sit as light upon his Head, as the Care of his own Dominions, and a watchful Eye upon the Intrigues and Interests of Foreign Princes will admit; till he changeth his Earthly Diadem for a Heavenly, and is translated, in a good old Age, from the Troubles of this World to the Joys of the next.

And then, may the Illustrious and High-born Prince of *Wales*, succeed to his Crown and his Virtues, and may we never want a Branch of the House of *Hannover* to reign over us, so long as the Sun and Moon endureth.

*Fourthly*, In a Word, let us, as the Duty of the Day requireth, humble our Souls in a  
true



true Religious Fast; not in a scornful upbraiding of others for their Faults, but in a hearty Repentance, Confession, and Contrition for our own. Let us take Shame to our selves, for our own manifold Sins and Transgressions, and not revile others, who are probably no more Wicked than our selves. Let us pray heartily, as the Service of the Day directs, *We thy Sinful Creatures here assembled before thee, O Lord, do in behalf of the People of this Land, humbly confess, that they were the crying Sins of this Nation, which brought down this heavy Judgment upon us.* And may every one here present, strive to reform, and amend his own Life, that God may delight to do us good for the future; and may we all be advised by the Prophet *Samuel*, to tread the good and the right Way, which is this. Only let us fear the Lord, and serve him in Truth, with all our Heart, considering how great Things he hath done for us. But if we shall still do wickedly, *we shall be consumed both we and our King.*

F I N I S.

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